

A Child is Given 賜予一個孩子

Isaiah 以賽亞書 9:1-7

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There are a lot of rules about choosing names for children. For instance, you can't choose a name associated with a previous romantic partner of your spouse. Or if a name reminds you of someone you didn't like at school.

為孩子選擇名字有很多規則。例如，您不能選擇與配偶以前的浪漫伴侶相關的名字。或者，如果某個名字讓您想起學校裡不喜歡的人。

Then, you need to think through how the first name and surname roll together. For instance, a recent addition to our church family, HAZEL MANN, works really well. Much better than ANITA MANN.

然後，您需要考慮名字和姓氏如何組合在一起。例如，我們教會大家庭最近新加入的成員 HAZEL MANN，比 ANITA MANN(與「另一個男人」同音)，更配合得好。

Another example of a not-so-great combination is LOIS PRICE. Or the lady named HELEN who married a man with the surname BACK to become HELEN BACK. After 10 years of marriage, it pretty much summed it up.

另一個不太好的組合的例子是 LOIS PRICE(與「很差的價格」同聲)。或是一位名叫 HELEN 的女士，嫁給了一個姓 BACK 的男人，成為 HELEN BACK。(與「經歷了到地獄的旅程」同音)。結婚 10 年後，這句話十分應景。

As we think about Christmas today from Isaiah, we will see from the names given to the baby, put to surprising gift, a remarkable gift, a needed gift.

當我們今天從《以賽亞書》中思考聖誕節時，我們會從給嬰兒起的名字中看到令人驚訝的禮物，一份非凡的禮物，一份需要的禮物。

A SURPRISING GIFT 令人驚訝的禮物

To understand the significance of Christmas, we have to understand that God had been preparing for the very first Christmas centuries before Mary lay Jesus in the feeding trough at Bethlehem.

要理解聖誕節的意義，我們必須明白，在馬利亞將耶穌放在伯利恆的馬槽里之前的第一個聖誕節世紀裡，上帝就已經在為聖誕節做準備了。

About 800 years before Jesus, God's people were in trouble. Their outlook was gloomy, too. It was a time of national crisis. They were economically ruined and facing invasion from enemies. Their very existence was under threat. There was a darkness of uncertainty about the future.

大約在耶穌誕生之前 800 年，上帝的百姓就陷入了困境。他們的前景也很黯淡。那是一個國家危機的時期。他們經濟崩潰，面臨敵人的入侵。他們的生存受到威脅。未來充滿了不確定性的黑暗。

Isaiah 7 says King Ahaz is a king of Judah. He and the nation are in trouble. The nations to the north are an imminent threat. God says to Ahaz through Isaiah, “**fear not, trust me and keep calm**”. Isaiah prompts Ahaz to ask God for a sign just to confirm for him that God is trustworthy. Ahaz basically replies with a ‘thanks, but no thanks. I can handle it.’

《以賽亞書》第 7 章說，亞哈斯是猶大的一個王。他和國家都陷入了困境。北方的國家是迫在眉睫的威脅。神透過以賽亞對亞哈斯說：「**你要謹慎，要鎮定，不要害怕**」。以賽亞促使亞哈斯向上帝祈求一個預兆，以證實上帝是值得信賴的。亞哈斯基本上回答說「謝謝，但不用了。我能應付。」

With Ahaz’s response, God says he is going to give him a sign anyway. It is in 7:14 that ***the virgin will conceive and give birth to a son, and we will call him Immanuel***. It’s a word of judgement.

根據亞哈斯的回應，上帝說無論如何他都會給他一個預兆。在 7:14，**因此，主自己要給你們一個預兆，看哪，必有童女懷孕生子，給他起名叫以馬內利**。這是一句審判的話語。

It’s a promise to start over his kingdom through a child born of a virgin. Ahaz thinks he can get on without God, but God says, in fact, I can get on without you. This is the real crisis, a rejection of God. This rejection of God leads them further and further down the road into gloom, defeat and darkness in chapter 8.

這是透過一個童女所生的孩子來重新開始他的王國的承諾。亞哈斯認為沒有神他也能過得很好，但神說，事實上，沒有你我也能過得很好。拒絕神才是真正的危機。在第八章中，這種對神的拒絕使他們在陰暗、失敗和黑暗的道路上越走越遠。

Then we get to 9:1, ***Nevertheless, there will be no more gloom for those who were in distress***. And in v.2: ***The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned***.

然後我們讀到 9:1，**但那受過痛苦的必不再見幽暗**。然後在第 2 節，**在黑暗中行走的百姓看見了大光；住在死蔭之地的人有光照耀他們**。

Light will dawn in the form of a baby. For these people walking in darkness, distress, and uncertainty, God told them what they needed was a baby. The gift of a baby. Like all great gifts, this gift is a surprise. Ahaz thinks the light will come in the form of an alliance with Assyria, a strong and powerful army. God says, nope, it’s a baby. That’s the first surprise.

光將以嬰兒的形式出現。對於這些在黑暗、痛苦和不確定之中行走的人來說，上帝告訴他們，他們需要的是個嬰兒。嬰兒的禮物。就像所有很棒的禮物一樣，這份禮物是個驚喜。亞哈斯認為光明將以與亞述結盟的形式出現，亞述是一支強大的軍隊。上帝說，不，是從一個嬰兒。這是第一個驚喜。

The second surprise is in v1, where it says: ***in the future he will honour Galilee of the nations, by the Way of the Sea, beyond the Jordan***.

第二個驚喜是在第 1 章中說的：**末後卻使這沿海的路，約旦河東，外邦人居住的加利利地得榮耀**。

Isaiah's readers would have thought that if God was going to do something big, he would do it from the divine headquarters in Jerusalem. Not so.

《以賽亞書》的讀者可能會認為，如果上帝要做一件大事，祂會在耶路撒冷的神聖總部做這件事。並非如此。

Salvation was coming out of Galilee of the nations. Galilee had a dubious reputation. Twenty Galilean towns had been given to the king of Tyre by Solomon. He was so underwhelmed when he received them that he nicknamed them the 'Land of Kabul', which means 'good for nothing'.

救恩是從列國的加利利出來。加利利的名聲很令人懷疑。所羅門將加利利的二十座城賜給推羅王。當他收到這些東西時，他感到非常不知所措，以至於給它們起了個綽號「迦步勒地」，意思是「沒有價值」的地。

Everywhere in the Bible, we see God loves to bring greatness, glory and power into our lives in ways that we never expect. Ahaz didn't expect a baby to be the dawn of hope. We don't expect it either.

在聖經中，我們到處都看到上帝喜歡以我們意想不到的方式將偉大、榮耀和能力帶入我們的生命。亞哈斯沒想到嬰兒會成為希望的曙光。我們也沒有這樣預期。

The reason why Isaiah 7 and 9 are read nearly every Christmas is because their fingerprints are all over the biographies of Jesus' life. In Luke 1 we read: *God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.* (v26-27).

《以賽亞書》第 7 和 9 章幾乎每年聖誕節都會被人讀出，因為它們與耶穌的一生息息相關。在《路加福音》第一章中，我們讀到：**到了第六個月，天使加百列奉上帝的差遣往加利利的一座城去，這城名叫拿撒勒，到一個童女那裏，她已經許配大衛家的一個人，名叫約瑟；童女的名字叫馬利亞。**（26-27 節）。

Luke tells us that Nazareth is in Galilee. Luke tells us the angel came to a virgin, as Isaiah 7:14 says. We are told that she is about to be married to a descendant of David, as Isaiah 9:7 promises. In chapter 4 of his biography, Matthew quotes from Isaiah 9 to show that Jesus is the promised baby. The early ministry of Jesus took place in Galilee. This is where the light first dawned.

路加告訴我們，拿撒勒是在加利利。路加告訴我們，天使來到一位童女那裏，正如《以賽亞書》7:14 所說。我們得知她即將嫁給大衛的後裔，正如《以賽亞書》9:7 所承諾的那樣。馬太在傳記第 4 章引用《以賽亞書》第 9 章來表明耶穌是那應許的嬰兒。耶穌早期的傳道工作是在加利利進行的。這是曙光第一次出現的地方。

But the real point and surprise is that Jesus is not holding a light, he is the light himself. We see this in the names that the baby is given in Isaiah 9.

但真正的重點和令人驚訝的是，耶穌不是拿著光，祂本身就是光。我們從《以賽亞書》第 9 章給嬰兒的名字中看到了這一點。

A REMARKABLE GIFT 一份非凡的禮物

The surprising gift is remarkable. It is a remarkable baby. In ancient cultures, a person's name was not arbitrary. A name was attached to a character. Have a look at v6, ***A child will be born for us, a son will be given to us, and the government will be on his shoulders. He will be named Wonderful Counsellor, Mighty God, Eternal Father, Prince of Peace.***

這份令人驚訝的禮物非比尋常。這是一個了不起的嬰兒。在古代文化中，一個人的名字並不是任意的。名字與角色相關。看看第 6 節，**…有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為「奇妙策士、全能的上帝、永在的父、和平的君」。**

The child will be called WONDERFUL COUNSELLOR. Ahaz and God's people got into a real mess because they lacked or ignored the wise counsel of God. Isaiah promises that the baby to be born will be a 'wonderful counsellor'.

這個孩子將被稱為「奇妙策士」。亞哈斯和上帝的百姓陷入了真正的混亂，因為他們缺乏或忽視了上帝明智的勸告。《以賽亞書》的應許是，即將出生的嬰兒將成為「奇妙的策士」。

That doesn't mean a really good psychologist! It means the baby has miraculous or supernatural wisdom. A couple of chapters later in Isaiah, we see this elaborated on:

這並不意味著一位真正優秀的心理學家！這意味著嬰兒具有神奇或超自然的智慧。在《以賽亞書》後面的幾章中，我們看到對此進行了詳細闡述：

The Spirit of the LORD will rest on him - the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD - and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. (11:2-4)

耶和華的靈必住在他身上，就是智慧和聰明的靈，謀略和能力的靈，知識和敬畏耶和華的靈。3 他必以敬畏耶和華為樂；行審判不憑眼見，斷是非也不憑耳聞；4 卻要以公義審判貧寒人，以正直判斷地上的困苦人，（11:2-4）

This is saying Jesus has real insight into the way the world works. All his decisions are just, righteous and true. We have access to something spectacular in Jesus. Proverbs 4 says his words are life and health. The truth that he reveals is a truth that sets us free.

這顯示耶穌對世界的運作方式有真正的洞察力。他的一切決定都是公正、正義、真實的。我們可以在耶穌身上得到一些令人驚嘆的東西。《箴言》4 章說祂的話就是生命和健康。他所揭示的真理是使我們自由的真理。

But Jesus is not just a wise sage or a good teacher. Hebrews 4 tells us he is able to sympathise with us in every way. His birth was the pattern of his life. His surrendering himself to weakness is life-changing for us. This is a God who became human, who knew temptation, rejection, loneliness, hunger, and worry. He knows what it is to be us.

但耶穌不只是一位智慧的聖人或一位良師。《希伯來書》第 4 章告訴我們，祂能凡事體恤我們。祂的出生就是他一生的模式。祂屈服於軟弱改變了我們一生。這是一位道成肉身的神，祂也在各方面受過試探、被拒絕、孤單、飢餓和憂慮。祂知道像我們一樣地生活是什麼意思。

The Hebrew word that is translated Counsellor means one who advises, instructs, and guides through an issue with authority.

希伯來語中的「策士」一詞是指以具有權威意為解決問題建議、指示和指導的人。

Jesus is someone who has the experience to understand what we are going through, the wisdom to work out the solution, and the power to enact it.

耶穌有豐富的經驗來理解我們正在經歷的事情，有智慧來找出解決方案，也有能力去實施它。

In Jesus, Isaiah is referring to a supernatural light dawning in the darkness of our lives. Jesus is saying to you this Christmas, the path of pain? I've endured it. Loneliness? I knew it. Temptation? I knew that, too. Betrayal? Loss? Heartache? I've walked all those roads. I can reliably show you the way through them all.

在耶穌裡，《以賽亞書》指的是在我們生命的黑暗出現的超自然之光。耶穌在這個聖誕節對你說，痛苦之路？我已經忍受了。孤單？我認識。誘惑？我也知道這一點。背叛？損失？心痛？這些路我都走過了。我可以可靠地向您展示走出所有這些處境的方法。

Life's greatest discovery is knowing Jesus - knowing he loves you, knowing his promise to always be with you, knowing his plan to work out everything for the good of those who love him.

生命中最偉大的發現就是認識耶穌——知道祂愛你，知道祂應許永遠與你同在，知道祂的計劃是為了那些愛祂的人的益處而成就一切問題。

Mighty God 全能的上帝

The promised baby brings so much light as the wise counsellor because he is also MIGHTY GOD. The claim is that out there, beyond what we can see and measure, is a God. When Isaiah spoke about a Mighty God, he meant the God who had been with Israel since they were a small family right through to a nation.

應許的嬰孩作為奇妙策士帶來瞭如此多的光明，因為他也是「全能的神」。這個稱呼是指在我們所能看到和測量的範圍之外，存在著一位上帝。當以賽亞談到一位全能的神時，他指的是從以色列從還是一個小家庭一直到成為一個國家一直與他們同在的神。

Way before Isaiah, Israel's leader Moses asked God his name. God responded by simply saying: *I AM*.

早在以賽亞之前，以色列的領袖摩西曾問上帝祂的名字。神簡單地回應說：「我是自有永有的」。

This at least means God is someone who is all that his people need and that there is no lack in them that he cannot overcome.

這至少意味著神是祂的百姓所需要的一切，並且他們沒有任何缺乏是祂不能克服的。

God would remind them of his name whenever Israel was in great distress or fear or need. In fact, God uses it to describe himself a total of 6519 times in the Old Testament.

每當以色列陷入極大的苦難、恐懼或需要時，上帝就會提醒他們祂的名。事實上，上帝在《舊約》中總共用這個字來形容自己 6519 次。

When Isaiah said: *To us, a child is given... he would be called **Mighty God***, he was saying that one day, the great I AM would be born as a tiny baby. The eternal, all-sufficient I AM was going to enter his world as a helpless child. That is the Bible's claim about the first Christmas.

當以賽亞說：「**有一嬰孩賜給我們...他名稱為...全能的上帝**」時，他說有一天，偉大的「我是自有永有的」將作為一個小嬰兒誕生。永恆的、全能的「我是自有永有的」將作為一個無助的孩子進入他的世界。這是《聖經》對第一個聖誕節的宣告。

To see the truth of it, we need to fast forward about 30 years from the first Christmas to see this baby, now a man, doing things that only an all-powerful deity could do. Things like calming a storm in Mark 4. Those in the boat with him at the time wondered who this was that could calm a storm.

要了解它的真相，我們需要從第一個聖誕節快進大約 30 年，看到這個嬰兒，現在是一個男人，做著只有全能的神才能做的事情。例如《馬可福音》第 4 章中平靜風和海。當時與他同船的人想知道，這個人是誰，連風和海都聽從他。

He walked on water. He cured blindness, deafness and paralysis. He raised the dead. He fed multitudes with a packed lunch. He rose from the dead. He is what we are not - **MIGHTY GOD**.

他在水上行走。他治癒了失明、失聰和癱瘓的。他使死人復活。他以簡單的午餐餵飽了許多人。他從死裡復活。祂是與我們不同的——是全能的神。

The baby born at Christmas brings more than clarity about God. He brings hope. Christmas means the great I AM is more than raw power. He is also present.

聖誕節出生的嬰孩帶來的不僅是對上帝的清晰認識。他帶來了希望。聖誕節意味著偉大的「我是自有永有的」不僅僅是原始的力量。他也同在。

Life looks very different if you know in every trial, every challenge, every heartache, the great I AM is with us.

如果你知道在每一次考驗、每一次挑戰、每一次心痛中，偉大的「自有永有」都與我們同在，生活就會變得非常不同。

Eternal Father 永在的父

The baby is also the ETERNAL FATHER. The word FATHER will produce all kinds of different reactions in us. For some, the word makes us smile because of the joy of being a dad or because of the experience of being a great dad.

這嬰孩也是「永在的父」。「父親」這個字會在我們內心產生各種不同的反應。對某些人來說，這個詞讓我們微笑，因為成為了父親的喜悅或因為成為偉大父親的經歷。

For some, it's a smile tinged with sadness because that great dad is no longer with you. For others, the word brings up all kinds of complicated emotions. It makes you want to cry and shout. It's possible that some of the greatest pain of your life is from your relationship with him.

對某些人來說，這是一個帶著悲傷的微笑，因為那位偉大的父親已經不再在你身邊了。對其他人來說，這個詞會帶來各種複雜的情緒。它讓你想哭、想喊叫。你一生中最大的痛苦有可能是來自於你和他的關係。

It is possible that the title ETERNAL FATHER doesn't do much for you. If the word FATHER made you smile, you need to know that the best thing about your dad is but a poor reflection of how great Jesus is.

「永在的父」這個標題可能對你沒有多大的感覺。如果「父親」這個詞讓你微笑，你需要知道，你父親的最好的地方不過是對耶穌有多偉大的拙劣的反映。

If it makes you recoil, then you need to know that Jesus is offering the kind of father relationship that you need but never had.

如果是讓你退縮，那麼你需要知道耶穌正在提供你需要但從未擁有過的那種與父親的關係。

God is very different to the 'never satisfied dad' who rarely, if ever, expresses they are proud of their children. In Zephaniah 3:17, we read of how God treats those he loves: ***The Lord...will rejoice over you with gladness. He will be quiet in his love. He will delight in you with singing.***

上帝與「永不滿足的父親」截然不同，他們很少（如果有的話）表達他們為自己的孩子感到驕傲。在《西番雅書》3章17節中，我們讀到神如何對待祂所愛的人：**耶和華…必因你歡欣喜樂，他在愛中靜默，且因你而喜樂歡呼。**

God is not like the time bomb Dad. There is nothing safe about a dad who explodes at any given moment. It is hard to trust someone who at any moment may be in a bad mood, or is inconsistent, or you are dodging outbursts.

上帝不像那些定時炸彈爸爸。一個隨時都會爆發的父親不會給與什麼安全感。很難去信靠一個隨時可能心情不好、反覆無常、或是你在逃避爆發的人。

This is how Exodus 34:6 speaks of God's character: ***The Lord is a compassionate and gracious God, slow to anger and abounding in love.*** Jesus is quick to love and slow to anger.

《出埃及記》34:6 是這樣談到神的性情品格，**有憐憫，有恩惠的上帝，不輕易發怒，且有豐盛的慈愛和信實。**

God is also not an emotionally distant dad. The Mighty God is so emotionally connected to you that he will not rest until you are brought home.

上帝也不是情感上疏遠的父親。全能的神與你的情感聯繫如此緊密，以至於在你被帶回家之前他不會休息。

The Eternal Father is not the absent dad. The child with the absent dad harbours deep feelings of personal rejection. In Hebrews 13 we are told he will never leave us nor abandon us.

「永在的父」並不是缺席的父親。父親不在的孩子對個人的被拒絕有著深深的感受。《希伯來書》第 13 章告訴我們，祂絕不撇下我們，也絕不丟棄我們。

Jesus is the only one who doesn't leave and doesn't disappoint... Doesn't fail... Doesn't hurt... Doesn't die. He's eternal and promises to love you like the perfect father forever.

耶穌是唯一一個不會離開、不會使人失望、不會失敗的人。不會受傷……不會死。祂是永恆的，並承諾像完美的父親一樣永遠的愛你。

A NEEDED GIFT 一份需要的禮物

In the last name given to the baby, we see what this baby will achieve. He will be called **Prince of Peace**. Lastly, we know this child is called the Prince of Peace. In Isaiah's time, Ahaz and God's people didn't realise that the rejection of God was their foundational and biggest issue. They were so fearful of their enemies to the north and yet failed to see that they were at war with God.

從給與這位嬰孩的最後一個稱呼，我們可以看到這個嬰兒將會有什麼成就。他將被稱為「和平的君」。最後，我們知道這個孩子被稱為「和平的君」。在《以賽亞書》的時代，亞哈斯和上帝的百姓沒有意識到拒絕上帝是他們的根本和最大的問題。他們非常害怕北方的敵人，卻沒有看到他們正在與上帝交戰。

The dysfunction we see at all layers of life in this world is the symptom of a bigger issue, and that is a dysfunctional relationship with God.

我們在這個世界上生活的各個層面看到的機能失調是一個更大問題的症狀，那就是與上帝的關係機能失調。

We don't enjoy peace in our lives and world because we don't enjoy peace with God. Our greatest relational problem is our lack of relationship with God. Our greatest poverty is the spiritual poverty of not knowing God. The greatest injustice is the way we have treated our Creator.

我們在生命和世界中無法享受平安，因為我們沒有享受到與神和好。我們的關係最大的問題是我們與神缺乏關係。我們最大的貧窮是不認識神的屬靈貧窮。最大的不公義是我們對待造物主的方式。

This has left us all with a deep longing in our souls to be settled, to find acceptance and to find peace. In fact, the issue is so profound because we actually live a life pursuing

conflict with God. We don't want him to be in charge, or to need him, or to be praised instead of us.

這讓我們所有人的靈魂都深深渴望安定下來，找到接納和平安。事實上，這個問題是如此奧妙，因為我們實際上是過著與上帝衝突的生命。我們不想讓他來掌舵，也不需要他，或不希望他代替我們受到讚揚。

The Bible uses the word SIN for this attitude. It's the problem we all have. We turn away from God to get freedom, approval, and acceptance, but all we get is a feeling of vulnerability, being exposed, under judgement, in darkness, always seeking more but never getting it. It is not a peaceful life.

《聖經》用「罪」這個字來形容這種態度。這是我們所有人都要面對的問題。我們背離神去尋求獲得自由、認可和接受，但我們得到的只是一種脆弱，被揭露、被審判、在黑暗中，總是尋求更多，卻從未得到的感覺。這不是平靜的生活。

That is why Jesus came. His title, Prince of Peace, points to dealing with that issue. Into the darkness of a world in rebellion against God, God sent a baby born of a virgin.

這就是耶穌來臨的原因。他名稱為「和平的君」指向了處理這個問題。在一個悖逆上帝的黑暗世界裡，上帝送來了一個從童女所生的嬰孩。

Isaiah goes on to declare what this baby would achieve: ***He was pierced for our rebellion, crushed because of our iniquities; punishment for our peace was on him, and we are healed by his wounds*** (53:5).

《以賽亞書》接著宣告這個嬰兒將要成就的事，***他為我們的過犯受害，為我們的罪孽被壓傷。因他受的懲罰，我們得平安；因他受的鞭傷，我們得醫治。*** (53:5)。

Christmas points us to Easter and the cost of peace. On the cross, the Wonderful Counsellor, Mighty God, the Eternal Father, the Prince of Peace, absorbed the pain and the penalty for our rebellion against his rule and our rejection of his love.

聖誕節讓我們聯想到復活節與及和平的代價。在十字架上，奇妙策士、全能的上帝、永在的父、和平的君，承受了我們因反抗祂的統治和拒絕祂的愛而應要承受的痛苦和懲罰。

Christmas doesn't make much sense without Easter. Jesus, being the Prince of Peace, doesn't make much sense until we realise that the peace he came to bring was the peace we most need, a solution to humanity's deepest problem - not a vaccine for a virus, but forgiveness for our sin. The Prince of Peace bought us peace with God.

沒有復活節，聖誕節就沒有太大意義。耶穌身為「和平的君」，沒有太大意義，除非我們意識到祂來臨所帶來的和平是我們最需要的和平，是人類最深層問題的解決方案——不是病毒的疫苗，而是對我們罪的寬恕。「和平的君」使我們與神和好。

The child born was no ordinary birth. This child was GIVEN. Jesus didn't just come; he was a gift. ***For God so loved the world that he GAVE his only Son.***

這個孩子的出生並不是普通的出生。這是「賜予」的孩子。耶穌不只是來了，他是一份禮物。上帝愛世人，甚至將他獨一的兒子「賜給」他們。

Names matter. What we call someone matters. What do you call God? At the beginning of John's biography of Jesus' life, we read what Jesus offers all of us: ***To all who did receive him, he gave them the right to be children of God, to those who believe in his name.***

名字很重要。我們如何稱呼某人很重要。你怎麼稱呼上帝？在約翰所寫的耶穌生平傳記的開頭，我們讀到耶穌向我們所有人提供的信息，***凡接納他的，就是信他名的人，他就賜他們權柄作上帝的兒女。***

Believing in Jesus' name doesn't mean that we believe he existed, that he can help us, or even that he rose from death. It means receiving him into our life. It means recognising that Jesus isn't just a good bloke who left us with some great thoughts. He is the Wonderful Counsellor, the Mighty God, the Eternal Father, the Prince of Peace. Receiving him means you ask him to be those things for you.

信耶穌的名不只代表我們信祂曾存在，信祂可以幫助我們，甚至信祂曾從死裡復活。這意味著接納祂進入我們的生命。這意味著認識到耶穌不僅僅是一個給我們留下了一些偉大思想的好傢伙。祂是奇妙策士、全能的上帝、永在的父、和平的君。接納祂意味著你要求祂在你生命中為你成為這些身份。

Receiving him means that whatever you have been searching for all your life, you find it only in the One who is at the centre of Christmas. When we come to him and receive him his name, he gives us the name, the approval, the affirmation, and the love we need more than anything...a child of God. That is the gift he offers us all this Christmas.

接納受祂意味著無論你一生都在尋找什麼，你只能在聖誕節中心的那一位身上找到它。當我們來到祂面前並接納祂的名時，祂就給了我們比任何東西都更需要的名字、認可、肯定和愛...神的兒女。這就是他今年聖誕節要送給我們所有人的禮物。